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In spite of these flaws the book will serve a very useful purpose in bringing to many readers a new freshness and joy in the study of the New Testament and the early church due to the recovery of the Mediterranean world.

C. C. McCOWN

PACIFIC SCHOOL OF RELIGION

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## TWO LUTHER BOOKS

Our Catholic friends deserve credit for the scientific devotion with which they defend their faith and oppose the Protestant. While the Protestants have never translated the greatest Lives of Luther, nor the works on the Reformation by Brieger, Egelhaaf, von Bezold, Thudichum, and others, and only very occasionally a Luther monograph, the Catholics have put into English nearly every great book against Luther and the Reformation, including Janssen's *Germany*, Pastor's *Popes*, Grisar's *Luther*, and now Denifle's *Luther*.<sup>1</sup> The space allotted to this notice will not permit a critical examination of its numerous points. In the second edition Denifle toned down occasionally the extreme harshness of his judgments, omitted some of his most opprobrious and offensive sentences, and in part rearranged his material for the sake of clearness. On his side it can fairly be said, and is acknowledged by Protestant scholars, that the following general results are to be placed to Denifle's credit: (1) By calling attention to errors of the Weimar editors of the works of Luther he summoned those men to a more scientific appreciation of their task. (2) By showing the misunderstandings or misrepresentations by Luther of mediaeval theology or other mediaeval matters, in which his Protestant biographers have not corrected him, he challenged the latter to a more diligent and accurate study of mediaeval sources. The mediaeval part of Denifle's *Luther* is by far its most valuable and, corresponding to his wonderful knowledge of that field, will long remain to instruct students. (3) He brought up for decision the important question as to Luther's later representations of his cloister life, and as to what that life really was. (4) Our study of Luther in the field of doctrinal history has been helped by Denifle.

As to the justice of Denifle's treatment of Luther in detail, the student should always look up the original passages and their context, and

<sup>1</sup> *Luther and Lutherdom*. By Heinrich Denifle. Translated from 2d ed. of the German by Raymund Volz. Vol. I, Part I. Somerset, Ohio: Torch Press, 1917. Li+465 pages, 8vo. \$3.50.

also read the answers to Denifle published in Germany. *No Roman Catholic judgment of Luther on any point, much less Denifle's, can be taken without independent verification.* One or two corrections may be permitted. Protestants do *not* place Luther above Christ (p. xxxiii). Many have criticized him relentlessly. "Liberal Protestants do not stand on Christian ground" (p. xxxv). The following statements are hardly correct: "Protestantism congenitally a disturber of the peace"; "Protestants have destroyed in Germany all peace" (p. xxxvi). "High schools" should be translated universities (p. vii). For *ne* read *nē* (p. xvi). *Evangelische Bund* should be retained, and not translated Evangelical Alliance (p. xxi). Passage in Latin, page 18, note 53, is *not* offensive. Passage on polygamy (p. 18) is not at all fair to Luther. The now celebrated "Pecca fortiter" passage is treated without any fairness whatever (p. 19). On the "otiosus and crapulosus" passage and the "fall," in Wartburg see Kolde's review of Denifle (p. 18, notes). Luther was *never* in the "clutches of the syphilitic Hutten" (p. 42). "Turn about" (p. 43 and elsewhere) is the translation of *Umschwung*. Luther's reference to Franciscans professing the gospel is held down to mathematical accuracy (pp. 74 ff.). Denifle gives much of his case away when he finally admits (p. 86) that one enters orders because of dangers, etc. Page 103: Luther did not mean that by God's grace men could not be faithful to their wives, but simply referred to a fact of human nature. Page 105: The concession in note 208, though contemptibly small, contradicts the text. Page 107 and note 219: Not, "I do not live according to what I teach," but, "I do not live the things I teach, because I am wearied in this office; so much is lacking that I will seek the glory that many things impose upon me." His many duties kept him from inwardly living in the things he teaches. There is gross mistranslation of Latin on page 108. It should be: "I am exposed and mixed up with (or enveloped by, *involutus*) company, drinking, titillation, negligence, and other bothers," etc. Pages 108-9: Simply a confession in Luther's frank way of what every person has felt, and by no means justifies Denifle's conclusion. Page 110: for "Alexander" read "Aleander." No space for further corrections.

Dr. Reu's book<sup>1</sup> is a godsend to Luther students. It seems too good to be true that a scholar in an English-speaking land has produced a résumé of the whole Luther literature since the celebrations of 1883 so full, so well digested, so intelligent, so accurate. Dr. Reu is the able

<sup>1</sup> *Thirty-five Years of Luther Research.* By J. M. Reu. Chicago: Wartburg Publishing House, 1917. vii+155 pages. \$1.00.

editor of the *Kirchliche Zeitschrift* by the same publishers, and is the author of a large work in Catechetics in German and the editor of a very extensive collection of sources of catechetical instruction, also in German, which has won high praise from continental experts. The present work is divided: (I) Factors Which Brought about a New Period in Luther Research. (II) Fields in Which New Material Was Discovered. (III) New Editions of Luther's Works. (IV) Researches on Particular Phases of the Life and Theology of Luther. Under this last there are twenty-seven sections. A general statement is given and then in the notes at the back full bibliographies. In the notes the author sometimes includes quotations from sources and modern German writers. The illustrations are Luther portraits, facsimiles of old title-pages, etc. Though I have noted an occasional omission, the work is wonderfully complete and is invaluable to all students of the Reformation.

JOHN ALFRED FAULKNER

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#### A NEW VOLUME ON GERMAN CATHOLICISM<sup>1</sup>

This volume, the fruit of over twenty years of painstaking investigation in the field of ecclesiastical and civil law, traces the constitutional development of the Catholic church in Germany in the modern period as it has been determined by the Canon Law on the one hand and by civil enactments on the other. The sovereignty claimed by the mediaeval church has been superseded, practically, by that of the modern state, both in matters ecclesiastical and civil. The legal status of the church in modern Germany has varied greatly since the sixteenth century. It has experienced many changes, even since the establishment of the empire, as a result of the interplay of forces ecclesiastical and political. The same thing is true with respect to the individual states composing the larger unity. Here too the position of the Catholic church has varied greatly from time to time, and from state to state, being determined largely by the strength of the Catholic population and the pressure which the church has brought to bear upon legislation.

The work before us is divided into four parts, the first two of which embrace the major portion of the book. It deals, first of all, with the constitutional history of Catholicism as seen in the development of

<sup>1</sup> *Verfassungsgeschichte der katholischen Kirche Deutschlands in der Neuzeit auf Grund des katholischen Kirchen- und Staatskirchenrechts*. Dargestellt von Joseph Freisen. Leipzig und Berlin: Teubner, 1916. xxiv+455 pages. M. 12.